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THE LOVE THAT GOES A-BEGGING.

Oh Loves there are that enter in,
And Loves there are that wait.
And Loves that sit a-weeping
Whose joy will come too late.

For some there be that ope their doors,
And some there be that close,
And Love must go a-begging,
But whither, no one knows.

His feet are on the thorny ways,
And on the dew-cold grass,
No ears have ever heard him sing,
No eyes have seen him pass.

—Sara Teasdale.

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THE PACIFIC

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SAN FRANCISCO NOT OWNED ENTIRELY BY THE DEVIL.

Under the caption of "Anarchy and San Francisco," the Religious Telescope, the organ of the United Brethren Church, makes San Francisco look very lurid. We quote:

"San Francisco will not put down anarchy until it puts up Christianity. Diabolical bomb-throwing, July 22, was second inside of year. Men and women were blown to death, and others died from injuries. Mayor James Rolph declares his purpose to bring guilty ones to justice, seconded by Governor Hiram Johnson, and supported by best people in city.

"Trouble with San Francisco is not presence of anarchists, but absence of Christians. Where Christianity thrives, anarchy perishes. Where Christianity perishes, everything bad, including anarchy, displays thrift.

"First, California has no Sunday law. The law of God is trampled upon with expected impunity. When God is insulted by law-makers of State, by majority of State's voters, man-made laws will not be respected. Foundation of obedience is taken away, and indifference runs to license, license to riot, and riot issues in anarchy and murder. No other course is logical, no other course possible.

"San Francisco is the worst place in California. It is headquarters for political corruption of every kind. The State has been mulched, and its citizenship imposed upon heartlessly. The Abe Ruef disgrace is not forgotten.

"Of every two hundred persons in San Francisco, only nine belong to any Protestant church, and half of these nine are caught in the maelstrom of political and social wickedness until there is scarcely enough righteousness in Sodom to preserve it from destruction.

"Many San Franciscans desire that laws be obeyed, and that the city maintain good reputation. We knew a farmer who desired good harvest, but did not plow ground, plant seed, or cultivate crop. San Francisco never will be off the map of anarchy until it gets on the map of religion. Nothing but complete transformation of life and conduct and character will make it a desirable place in which to live. We are not sure that the earthquake, with resulting fire, was only a cataclysm of nature. Certainly, if the highest Power of the universe had been hunting the most godless city in the United States for purpose of showing supremacy, it would have selected San Francisco.

"Mayor Rolph should be successful in capturing and punishing these assassins. Even then, he will fail, and the city will fail, unless some mighty current places more than nine inhabitants out of every two hundred personally and positively on the side of Jesus Christ."

San Francisco is a wicked city of course; but we who live here, and who have knowledge also of what other cities are, cannot think of San Francisco as differing greatly in wickedness from several other cities on this continent Unquestionably San Francisco is the wickedest city in California. So is Cincinnati the wickedest in Ohio, the state in which The Religious Telescope is published.

The fact that Protestantism is so weak in this city should not be taken as evidence that there is but little righteousness—or that there are no forces for righteousness outside of this small element.

Despite the objections that may rightly be made to some things in Catholicism no well-informed person would presume to assert that there is in the Catholic Church no righteousness or nothing that makes for righteousness.

And when we remember that there were, according to the Bible records, men of God in the world before the New Testament dispensation, we must not drop out of the religious forces the Jewish element of our population. The Man of Nazareth said, "By their fruits ye shall know them." So judged, there are Jews living today who are as thoroughly the children of God, as much accepted of God as are any others. If any man has not the spirit of Christ he is not Christ's man no matter what his profession may be. And if he has that spirit, no classification can shut him out of the circle of the elect.

Speaking concerning those who would be counted as the children of God in the great judgment day the Rev. Dr. A. A. Hodge, said some years ago: "My father, at the close of his long life spent in the defense of Calvinism, wrote on one of his conference papers, in trembling characters, a little while before he died, "I am fully persuaded that the vast majority of the human race will share in the beautitudes and glories of our Lord's redemption" For Dr. Hodge a little more light was breaking forth from God's Word than had come to him in his earlier years.

Long ago the Apostle Paul wrote of the hope that the creation itself should be "delivered from the bondage of corruption into the liberty of the glory of the children of God." And he said then: "We know that the whole creation groaneth and travaileth in pain together until now. .....Even we ourselves groan within ourselves, waiting for our adoption—the redemption of our body." We all are part of a process, an evolution, a growth.

San Francisco is bad enough—too bad to suit any one with high standards; but we do not believe that San Francisco is headed toward perdition. In and through her pain and suffering will come her purification.

Roaming in thought over the universe Walt Whitman wrote, "I saw the little that is good steadily hastening towards immortality; and the vast all that is called evil I saw hastening to merge itself and become lost and dead."

And the Seer of Patmos wrote: "And I saw the holy city, New Jerusalem, coming down out of heaven from God..... and I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men and he shall dwell with them and they shall be his peoples and God himself shall be with them and be their God."

It is an eternal truth that men were made for God and his righteousness; and in all her chastening San Francisco is learning that hearts are restless until they rest in him.

EXPERIENCES OF MR. HOWARD RUSSELL IN THE EARLY YEARS OF HIS WORK AGAINST THE SALOON.

In our "Looking Backward" article in The Pacific last week mention was made of the work against the saloon taken up by the Rev. W. H. McDougall in 1895. It was stated that it was not continued because of lack of funds for financing it and also because the work of the Anti-Saloon League started by Mr. Howard Russell began to be forwarded that year by a great national organization. It will no doubt be of interest to our readers to be apprized of some of the difficulties Mr. Russell encountered in the first two years of that work which carried on now for more than twenty years has been slowly but surely hammering the life out of the saloon. At a convention in 1913 Mr. Russell gave the following experience:

"We started in 1893, just when the terrible financial panic began. At first it was hard going. We rented a low-priced house in northern Columbus, and Mrs. Russell changed her rountine and became herself the servant of the house. My first office was in my valise. Then we hired a dark back room upon an alley at three dollars a month. Making dates was expensive. A man had to be sent ahead, and the clerk in the office sent out the literature. These and other necessary expenses, though small, caused us bitter hard times. One day before I left for my Sunday appointment I put my watch in pawn to get a little money for groceries for the family. At the end of thirty days I recovered the timepiece on payment of the principle and interest at the per annum rate of one hundred and twenty per cent. Once the children in the grammar school were told to bring a potted flower for Decoration Day exercises. My wife had the flower-pot but no dime to buy the flower for our little girl. She found a weed with a pretty blossom in the back yard. She thought that better than none, and so she trimmed the pot neatly and my daughter took this to school. Some of the children discovered it and laughed at it. The little girl was heart-broken, but when I came home I told her I was poor because I was sacrificing for the many children who were barefooted and hungry because of the drink traffic. She bravely dried her tears and said, 'Papa, then we will fight on together, even if it is hard sometimes.' But in the deeper darkness of the panic days the hardships of my loved ones led me almost to give up the struggle. I concluded, however, first to go back to Oberlin and confer with President Fairchild before I did it. I told him my difficulties and asked him if he thought I could be let off. He asked me questions and then said 'Let us seek God's counsel.' We went into his private office. We knelt together. He prayed—and such a prayer! He told God the whole story. Then we were silent for a while. Then we rose; he looked into my eyes and said, 'Howard, my boy, we can not let you off. God will not let you off; but I will double my subscription.' And after that God raised up financial relief. Metcalf of Elyria and the Roots and John Calvert held a serious conference, and God's spirit moved them to send our treasurer two checks for five hundred dollars each to save the day.

"Oberlin was always steadfast in prayer and in sacrifice, and soon it was Oberlin College which sent that vigorous young graduate, fresh from college, Wayne B. Wheeler, who has never heard any other call for his splendid talents than God's command to lead the conflict."

THROUGH GOD TO NATURE.

The Rev. A. B. Patten of the First Congregational Church of Sacramento preached recently on the theme "Through God to Nature." His text was, "Let the whole earth be filled with the glory of God." He said in part:

"Through nature to God' is the usual formula. I give you the reverse procedure—'Through God to nature.' Nature is the house, God is the host. To know the real meaning of the house we must get acquainted with the host. As a lovely character gives distinction to a very ordinary home, so the presence of a perfect God makes glorious our imperfect world. As there may be great worship in a rude church, so there may be great awakenings and adorations in the crude temple of evolving nature. It matters little how dreadful or how beautiful be the place of our experience, provided we are only able to cry with Jacob, This is none other than the house of God and this is the gate of heaven.

"Nature is the sanctuary of the soul. It is not the sacrament. The sacrament is the humble and contrite heart, and it is also the adoring and adventuring spirit.

"Nature is not final, and it certainly is not finished. God's creation may be only in the early stages of evolution. Paul thought, so when he wrote, "The earnest expectation of the creation awaiteth the revealing of the sons of God." Nature is an unfolding, and its chief values are given it by spiritually minded men. We cry for help, and we naturally look up unto the hills; but our help cometh from the Lord who made the hills and who maketh heaven and earth. Sunrise and sunset are only a weary round, unless God himself maketh the outgoings of the morning and the evening to rejoice.

Heaven and earth are God's haandiwork to be sure. But they are more and better than that—they are his habitation. Even Sinai, with its fierce wind and storm, became a house of God to Elijah, since it was there that he heard "the deeper voice across the storm," and fell upon the great world's altar stairs that slope through darkness up to God." We should go to nature not so much for soft experiences, as for searching visitations of the spirit.

"Jesus Christ was the world's greatest naturalist, for he brought God into all creation, and made all nature the sanctuary of His presence. Even Gethsemane was to him a garden of the Lord. The passion flowers were as sacred to him as the Syrian lilies were beautiful. Jesus Christ is the key to nature and to the supernatural. We too often only try to find God in His world. Christ put God into His world. He found God in nature because nature found God in him.

"Nature is rife with hints and rich with intimations; but inspirations are of the heart of man. Color and music are of the human eye and ear. Wonder and worship are the soul's contributions to nature. As we voyage through nature to eternity we need a great pilot. At

length for all come sunset and evening star. Have we learned enough of the secret of Jesus Christ, so that we expect to see our Pilot face to face when we have crossed the bar?"

LOOKING BACKWARD. IX.

Glimpses of Pacific Coast Congregationalism in 1896.

In the year 1896 four ministers came from the East to Pacific Coast pastorates whose lives have entered in marked ways into the work of Congregationalism and the Church Kingdom in California, Oregon, and Washington. They were, George C. Adams, Charles R. Brown, Arthur W. Ackerman and Raymond C. Brooks.

Our Oregon Letter for April 22 contained this note: "Rev. R. C. Brooks of Iowa has been called to the church at Eugene. He has accepted and will begin his work there early in May. It is somewhat of a coincidence that the father of the Junior Endeavor Movement, the Rev. Dr. J. W. Cowan, should now be the pastor of an Oregon church —that at Oregon City—and that now the first member of his first society, at Tabor, Iowa, should have accepted a call to this state."

The call of Mr. Ackerman to the First Church, Portland, was chronicled in The Pacific for August 5. It was remarked: "He is a man of decided literary tendencies, and besides writing several interesting theological monologues, he is the author of the 'Prince of Peace,' a story of the time of Ahab, King of Israel." Mr. Ackerman entered on the work in Portland early in October and Mr. Himes wrote later in the month that he had already a strong hold on the people. "His sermons are short, intensely spiritual, and have in them that which touches the heart's deepest experiences and arouses into activity the best there is in the human soul."

From the announcements concerning the coming of Mr. Brown from Boston to Oakland we select one by the Rev. Dr. Addison P. Foster, quoted from The Advance: "The Rev. Charles R. Brown, pastor of Winthrop Church, Charlestown, has resigned his Boston pastorate to accept the pastorate of the First Church, Oakland, California. Mr. Brown is a young man of much originality of thought, great energy, and peculiar tact. He came to the Winthrop Church four years ago when the church was at a low ebb numerically and financially. Formerly one of the leading churches of Boston, it had lost a large portion of its strength in consequence of the movement of the Protestant population from the district. As soon as Mr. Brown took the church its congregations began to fill up, there were conversions, and the church was greatly prospered. In the four years he received into the church 221 new members. In consequence of this phenomenal success he received two or three flattering offers from neighboring churches which, however, he declined. Mr. Brown was educated a Methodist, graduating at Boston University. He came from Cincinnati to Boston. He is to marry a Boston lady very soon, labor in Oakland through the fall and winter, and in the middle of February take a wedding journey—visiting Europe, Palestine, and Egypt."

On the 7th of October The Pacific said editorially: "It was hopeful to see the spacious auditorium of the First Church in Oakland filled last Sunday morning to welcome the Rev. Charles R. Brown. It was rather an unusual circumstance that both of his predecessors in that pulpit were able to be present, as well as the Rev. S. M. Freeland, who has finished again that unique service by which he is wont to bridge the waiting period between one pastorate and its successor. With a heartiness that has a history behind it did Dr. McLean introduce the minister to his new congregation, and the congregation to the minister. With straightforward and forceful and appropriate words did the preacher illustrate from the text, 'Ye have dwelt long enough in this mountain,' the thought that there is a divine ordering in the changes which come to our lives even though some of these changes are at first unwelcome."

"More Than A Glad Event!"

On the 23rd of September the leading article in The Pacific read as follows:

"The opening of the First Church of this city after so many weeks of suspended service was more than a glad event. It was one of those events which touch the deep place in the heart where prayer that is unspoken is asked and answered. How fitting that in the reading of the lesson for the morning the selection should be the intercessory chapter, John XVII, and that the congregation should be led both in petition and sermon along the wonderful lines of suggestion with which that chapter is filled! Our holy and beautiful church was more than ready to welcome the goodly throng of worshipers. It never seemed more holy and beautiful. Those of us whose mental associations gather up quickly the memories of the past were sure that many earnest and happy faces were present that were not visible. And He was present who when he is lifted up not only draws all sorts of men to him, but those who are his own to himself and to each other. Nothing in the conduct of this opening service tended to withdraw attention from the central theme. It might have been thought impossible in the circumstances to keep from spending at least some moments of the hour in referring to the trials the church had been passing through, or to the preacher's own feelings and personal relations to the errand on which he came. But no such moments intervened. From beginning to end the service fixed eye and heart on Him the Father would glorify in his church."

The concluding word of this editorial in The Pacific was: "We congratulate the churches generally, and the City of San Francisco itself, on the renewal of worship at this honored shrine."

In the Church News notes the statement was: "The Rev. Dr. George C. Adams of St. Louis preached two excellent sermons in First Church, San Francisco, last Sabbath. He speaks without notes, freely and plainly, and with little action—but he holds his audience. There is but one verdict in regard to him—that he is a good and able man, and would make the church an able and judicious pastor. We trust he will receive and accept an unanimous call at once."

The call was given and accepted and the Old First Church entered one of the most useful periods of its existence.

The coming of Dr. Adams was hailed throughout the country. An editorial in The Outlook on the 13th of June, and quoted June 24 in The Pacific, will show what the thought had been all over the land for some time: "The First Congregational Church of San Francisco is in a position of commanding power, and ought to be in the future one of the strongest and most useful churches on the American continent. The building is a beautiful one, the auditorium one of the finest and best equipped that we know. There has been recently a project on the part of the trust-

ees to sell the property. We are glad that it has been decided in the negative. The church, it seems to us, ought at least for the present, remain where it is. There will be little difficulty in securing a pastor who will be a true spiritual leader, and make it what it is fitted to be—the most influential church perhaps of any denomination on the Pacific coast. No Eastern city offers a position of larger influence and usefulness. The troubles of the last year ought to unite the people in more consecrated and constant work in the field which properly belongs to this noble church."

In the Narrative of the Churches read by the Rev. George B. Hatch, pastor of First Church, Berkeley, at Sacramento in October, it was said with reference to the new pastor of the First churches of San Francisco and Oakland: "The coming of these two men makes us feel like those who watching for the morning, at last see the east to brighten and the dawn to flush the sky."

In a paper read at his installation in December Dr. Adams referred to calls he had received while with Compton Hill Congregational Church, St. Louis, every one of the 1,025 members of which had been received by him, and stated that it had not been hard to say "No" to those calls. But as to the one from San Francisco: "I accepted the call to this church because it seemed to me to be the call of God. We had been praying all the way to the Atlantic Coast that the doors of the Old First Church of San Francisco might again be opened; and when I learned that a unanimous vote had been passed asking me to be the one to preach the first sermons in the reopened edifice, it seemed to be a crime not to come.

"No man could receive a more hearty welcome than was accorded me, and when without and desire of mine it resulted in a unanimous call, it appeared to indicate that my work in St. Louis, with all its precious associations, had reached its natural limit. After consulting with my wife and children we came to the decision that our duty lay here, and here we are. We have come with no regrets, and with no looking backward. We purpose to cast our lot with this church. We belive a glorious future can lie befor it, and we hope in prayer and faith to share in it. All the promises made if we would come have so far been carried out in both letter and spirit; and we are learning every day that there are many consecrated Christian people here who will drop the past and go forward in the spirit of the Master."

Notes.

In May the Rev. Dana W. Bartlett began the work with Bethlehem Church, Los Angeles, which he conducted so devotedly for many years.

The Mill Valley church was erected at a cost of $2300, and it was stated: "Mr. Rea has worked nobly and successfully in this important field."

A traveler through the Southland wrote in March concerning the work at Santa Barbara: "Pastor Forbes believes that character is found in the stream of life, and so leads out along the line of good citizenship clubs, and social reforms. But all this does not seem at all to be at the expense of the gospel. Rather it seems an inseparable part of it as he presents it."

The Rev. E. F. Goff came from Aurora, Illinois, to the First Church, Riverside, in June, and the word was: "The church is in better financial condition than heretofore and looks forward hopefully." Mr. Goff succeeded T. C. Hunt who was at Riverside eleven years, going thence to Eau Claire, Wisconsin.

The report at the annual meeting at San Jose in November showed that during the first five and a half years of Mr. Tenney's pastorate 204 persons had been received to membership, 90 on confession, and that benevolences had increased from $80 to $574.

May 10 was a red-letter day in the history of the First Church of San Diego. Dr. Norton, the pastor, stated that morning that twenty thousand dollars would provide a church home, and $16,800 was pledged in a short time. "The Wednesday evening meeting following this great day was given to praise and rejoicing, and it is safe to say that San Diego has seldom seen such a prayer meeting."

In February Dr. Wallace went from Portland to Chicago, and First Church Resolutions read: "He has gained our love as a pastor and by his marked ability as a preacher has won our administration and has been to us a continual inspiration Godward. We bear testimony to his power to reach the masses, as demonstrated by the congregations which have thronged our church often to overflowing. His influence in this city for the conservation of law and morals has been far-reaching."

On the 29th of January we were told of improvements external and internal at Pico Heights, Los Angeles, and it was remarked that "Pastor Schaefle shows good staying qualities." Those staying qualities endured and Pastor Schaefle is with the Pico Heights Church today. Called in 1890, his pastorate has extended through twenty-six years.

The departure of Dr. Charles O. Brown from San Francisco for Chicago early in July marked the turning point in the sad experiences the First Congregational Church of San Francisco had been having for many months. Soon, as shown already in our article this week, Dr. Adams came, the broken threads were gathered up and the Pioneer Church in California Congregationalism restored to its wonted influence and usefulness.

The Lake Avenue Congregational Church of Pasadena was organized in November with 38 charter members. It had had a chapel for some time capable of seating 200; and a Sunday-school of 150 members. "The location is about three-fourths of a mile east of the business center, is quite densely settled and there is no other church in that vicinity."

In December the Rev. L. L. Wirt wrote concerning the Rev. W. H. Cooke who had been his assistant for five years in the Sunday School Society work: "There has been no trip so long, no task so hard, that he has shrunk from entering upon it, while his uniformly happy and hopeful disposition has made the atmosphere of our mutual intercourse like that of a California summer day."

Word came up from Bakersfield in November that Rev. J. W. Phillips was making a good fight against the 65 saloons in that town. It was stated that the church building was badly located, the work thus greatly handicapped, and that Kern county would he held Congregationally only by better church accomodations. Today Kern county is quite a Congregational stronghold.

In March the Rev. Dr. L. H. Hallock of Tacoma, being ill, resigned as pastor of the First Church of that city and came to California. The Rev. Samuel Greene wrote from Seattle: "Besides the great value of Dr. Hallock in the pastorate we wish to say that never in the history of the state has there been a pastor who was so ready and willing

to go to all parts of the state at the call of the denomination or of its churches—giving both time and valued counsel wherever needed, and we and all our churches, even to the extreme limit of the eastern side, will greatly regret his withdrawal."

In January 1896 we were told in The Pacific by the veteran, Dr. Holbrook, that "by far the pluckiest church and congregation in California" was at Niles, where F. H. Maar was pastor. "A few years ago they purchased a large schoolhouse and fitted it up handsomely inside and added a tower and bell, making of it a very neat and commodious house of worship, on a lot given by the railroad company. Afterwards they built one of the prettiest parsonages in the state, to which they have recently made an addition. Although the village is small, they have never asked for or received a dollar's help from either the Home Missionary or Church Building Society."

THE SIGNIFICANCE OF THE YU AI KAI.

Very early in the morning, as it began to dawn, when it was yet dark, came the women to see the sepulchre, bringing sweet spices that they might anoint him.

To see the sepulchre, to look once more upon the "death-pale face, so quiet," to spend her loving strength in futile service for the "dear god she had brought forth on the earth"—that was woman's active service at the dawn of her helpfulness to humanity; her expected contribution to the great affairs of life that moulded and controlled human destiny.

While man's maddened might and skillful sword-thrust drove the rough iron through the quivering flesh, and wasted wantonly the stream of life, she stood apart with tense locked hands, inactive, silent, waiting in patient anguish for the time when indulgence for her eagerness to serve would be allowed her.

The morrow brought it. No one denied to her the freedom of the sepulchre or her tender ministrations to the lifeless clay. How like were these devoted services to the first pale rays of dawn that streak the morning sky. These early beams are but the tender ministers that soothe and allay the terrors and distresses which night's darkness has produced. They awaken no small seed to life, paint no expanding flower with a warmer hue, add nothing to the sweetness of the rounding fruit. But every moment of advancing day grows richer in the life force of the glowing sun. Life, fuller, richer, still more abundant life is the mission of the sun's triumphal progress.

Steadily the day of woman's helpfulness to the world is advancing from the pale lustre of tender dawn toward the glowing heat of noontide. Her mission like the sun's is to bring forth life, develop life, preserve life, enrich life—in bodies healthy and beautiful, in minds trained and pure, in spirits that have broken the bars of self and come forth saviours. The consciousness of this mission is adding new warmth and glow and power to woman's work. She is responding eagerly and gladly to her enlarged service of bringing life and light to the needy places of the world. A remarkable proof of this readiness is evinced by the keen and wide interest with the Yu Ai Kai, a society of American Friends of Japanese Women, creates for itself whenever its purpose and aims are presented. It makes its appeal to women as the practical way in which their vision of world-regeneration and world-peace can be accomplished. The sympathetic understanding of all women for each other the world over, and their concerted effort to establish conditions that will develop and conserve the life of humanity seem to them to be the most direct way out of the bewildering maze in which humanity is now losing and destroying itself.

The women of San Francisco and vicinity are taking a first step of escape from the intricate labyrinths through the Yu Ai Kai, a society recently established by American women in connection with the Japanese Young Women's Christian Association of San Francisco. It grew out of interest aroused in the hearts of a few women invited to the homes of Mrs. Abiko and Mrs. Domoto to meet two National Y. W. C. A. secretaries of Japan—Miss Michi Kawai of the Japanese association and Miss Margaret Matthew of the American association. The recital by these two gifted young women of the conditions of Japanese women, their needs physical, social, mental and spiritual, and their appeal for friendly interest and help for those who come to our shores, strangers in a strange land, immediately won sympathy and promises of assistance.

A temporary organization was formed in June 1916 and named Yu Ai Kai which translated means "Friendly Love Society." A wider publicity was given the society later when a gathering of four hundred women assembled at the Hotel St. Francis to meet and hear Miss Michi Kawai. The character of the audience was indicated by the names signed on the membership cards which were eagerly asked for at the close of the afternoon. Women from France, England, Japan and the Netherlands, women of every church affiliation including followers of Bahai, and Christian Scientists, women prominent in club life, were all anxious to give their aid; proving as Miss Kawai had expressed in her address that though people of different lands may appear to each other strange indeed in feature and manners, and each speak a most unintelligible language, yet at heart there is no distinction, and at the center of things is a common meeting place regardless of the direction of approach thereto.

The audience of hundreds seemed increased to sympathetic millions when telegraphic messages of interest congratulations and sympathy were read from Mrs. George W. Coleman, president of the Council of Women for Home Missions. Mrs. Helen Barrett Montgomery, president of the Executive Board of the Council of Foreign Missions; Mrs. Robert Speer, president of the National Board of the Y. W. C. A., and Mrs. Josiah Evans Cowles, president of the National Federation of Women's Clubs. These women as presidents of the several societies represented some five millions of women throughout the length and breadth of America.

The presentation of an American flag to Miss Kawai for delivery to Countess Okuma at Tokio by the Federation of Women's Clubs, by Mrs. Edward Knight, was one of the sympathetic responses which American women have made to the overtures of Japanese women. Countess Okuma, president of the Woman's Club at Tokio, sent over a Japanese flag to the Federation of Women's Clubs when they met in San Francisco, and at a later gathering forwarded greetings in which the Countess stated that her sisters looked to American women for aid in the solution of their women's problems. These exchanges of greetings and emblems indicate the sympathetic interest existing between the women on the opposite sides of the Pacific.

The purpose of the Yu Ai Kai, as has been stated in one of its leaflets, is to interpret in kindly deeds and practical fashion the spirit of its name; to provide various concrete opportunities for definite service and study; to assist in the problems of immigration and foreign community life; to encourage impartial and intensive study of the relations between America and Japan; to promote through prayer a mutual sympathetic understanding; to lay broad and deep the foundations of a vital and lasting friendship that will make possible the interchange of the finest things between the Occident and the Orient.

A cordial invitation to become members of the Yu Ai Kai is extended to all, whoever and wherever they may be, who feel an impulse to give their sympathy and aid to a movement whose shining mark is the world's womanhood united through friendly love and sympathetic understanding.

Any communication addressed to the Field Committee of the Y. W. C. A., 319 Russ Building, San Francisco, will reach the society's officers. The annual dues of members are one dollar. R. B. F.

Y. W. C. A. ACTIVITY AT THE OPENING OF THE UNIVERSITY OF CALIFORNIA.

The Association Record is the official publication of the Young Women's Christian Association of the University of California. It was extensively distributed among the new students at the University last week as they were going about for registration and for their locations for the opening semester. An editorial read as follows:

"There is a quaint old Hindu proverb that says 'All the world is mine if I can only take it in. All the people of the world are my friends if I can only treat them as they should be treated.'

"What a challenge meets us at the opening of each fall semester! Seven hundred more brand-new potential friends! Something waiting 'just around the corner' for us all. whether we have just caught our first glimpse of the brown Berkeley Hills behind the Campanile or whether we are on the last lap toward a Ph. D. It is the human equation that is the eternal one and how big it is here at California. If only we can treat folks as they should be treated.

"'The Record' wants to be among the very first to extend a sincere, from-the-heart-welcome to every single girl who feels herself a stranger in our college world. We want to invite you to a place which some of us have learned to think of as 'The House of Friendliness.' We wish you might find your way to Stiles Hall during the first twenty-four hours and start to be a friend, for they say and we of Stiles Hall know, that the only way to have friends is to be one."

It was an interesting sight—the gathering of more than seventeen hundred young men and young women on the University grounds the last two days of last week, all of that number there for the first time, to register for the first year. It was a new world to many of them, and there was great expectancy.

Moral courage is nothing in the world but just the capacity for doing what we know we ought to do. Give that to every man, and only think with what a stir of eager and vivacious interest this dull world in which we are living would wake and start!—Phillips Brooks.

SOME THINGS DR. AKED LEARNED ABOUT GERMANY.

In an article in The Congregationalist last week Dr. Aked set forth some things learned by him in Germany about Germany. He was there ten days and moved freely among all classes of persons. He says that he talked with Jingoes and with Pacifists; with members of the General Staff and with Social Settlement workers; with scholars of international reputation, theologians to whom every educated preacher in the world is under obligation, and successful business men and men of affairs. He was with Count von Moltke in the Palace of the General Staff, a few days before he died. He spent one of the happiest hours of his life in the Royal Library with von Harnack, and another in the home of Adolf Deissmann. He was in the home of Hans Delbruck, Treitschke's successor in the chair of history in theUniversity of Berlin. He dined with Littman, Weihausen's great successor. He talked with the editor of the Berliner Tageblatt in his office, and with Rohrbach, Germany's greatest political writer, at his club.

He says he talked with women who are leaders of wealth and fashion, and with women who are leaders in social and moral movements; with members of the Government at the foreign office and in the Vice-Chancellor's Palace; with the Catholic Erzberger, leader of the Central Party in the Reichstag, and with Bernstein, leader of the Socialists: with officers of artillery, officers of infantry, and soldiers of the rank and file; with Christian pastors—glad enough to hold out the hand of friendship to a brother-minister who had come to a war-stricken land with peace in his heart.

He writes that when he says he talked with these persons it must not be supposed that he exchanged polite greetings with them, mentioned the war, picked up some stray expression of opinion, and came away. It is to be understood that he discussed with them seriously and at length the problems of the war and of an eventual Peace. In many cases he submitted to them written questions.

Dr. Aked came away from Germany with these conclusions:

There is to be found in Germany at this hour a body of opinion which is moderate, reasonable, pacific. It is at once ardent and informed. It is patriotic, of course. It demands a united and prosperous Germany, secure from attack, free to develop its own civilization, to feel its limbs grow. But its vision is not narrowed to Germany. It believes in free nations and free men. It has the international mind. It is possessed by the international spirit.

Dr. Aked tells us that he has learned that it is terribly difficult for these men and women to be true to their convictions because everywhere, not least in America, their good is spoken evil of, and their peaceable words perverted to the injury of the Fatherland. "In Boston last week I read of the 'climb down' of Germany from the demands made by her a year ago, of the repudiation now of the annexationist propaganda of the days of her military successes. The most devoted adherent of the cause of the Allies, the most furious opponent of the Central Powers, could not for one moment write in such terms if he had been in Berlin and learned the facts."

"There was a year ago and there is now an "annexationist" party, a militaristic and Jingo party such as may

be found in America or England, France or Japan. These men say that they have won Belgium and a part of France with their blood and mean to retain it. Yes; but there was a year ago, even as there is now, a determined anti-annexationist party beyond all comparison greater and more powerful than the Jingoes whom they oppose. Who are the annexationists? What does the world know of them, individually and personally? What, in a year or ten years, will the world remeber of them?

"But the anti-annexationists, the men who will sway the councils of Empire and rebuild the future, bear names which, to Americans and Englishmen, are familiar as household words. It is more than a year since they published their noble protest against annexation; and a writer does the world, and not only Germany, a dis-service when he ignores this thirteen-month old document and represents the "moderate" demands of Germany today as evoked by the fear of ultimate defeat.

"The pen that actually wrote the protest was that of Theodor Wolff. But von Harnack signed it, and Baumgarten, and Wellbruck, and Dernburg, and Rohrbach—and eighty or ninety others, all daring to say to Germany:

"We subscribe to the principle that the policy of absorption or annexation in the case of the peoples accustomed to independence is to be rejected.'

"And the suggested annexation they describe then, in July, 1915, as:

'A political blunder fraught with grave consequences and calculated not to strengthen but fatally to weaken the German Empire."

Many of the signers of this declaration Dr. Aked saw. They stand where they stood a year ago. They remain opponents of annexation."

The machinery of negotiation must be lubricated with Peace, not with war," one of them, and he the greatest of them all, said to him. And when he pressed him as to how widely the anti-annexationist view prevailed amongst the German people he said:

'The geographical position of Germany is not favorable to her economic development. Her greatest river finds its way to the sea through territory which is not her own. It would be overwhelmingly to her advantage to possess the mouth of the Rhine. But there is not a sane man or woman in Germany today who drams of laying a predatory hand on the 'river-route' to the sea which would be of such inestimable value to the German people. Before the war began it would have been equally impossible to find in Germany a sane person who proposed to annex the territory contiguous to the mouth of the Scheldt. Belgium was safe from us. And Belgium will be safe from us when he war is over.'

When an eminent German who has served his nation on two continents was asked, What are you going to do with the parts of France occupied by your troops?, his prompt reply was, "Leave them the day peace is declared."

As to Serbia and Montenegro one of the best soldiers of Germany said that they must be restored.

Dr. Aked asks pertinently, Ought not these things be known. Do we help the cause of England by believeing a lie of her foes?

The phrase from "Berlin to Bagdad" does not seem to Dr. Aked to be a menace after he talked about it with some of the best Christians in Berlin.

Christians in Berlin? Why, we know some persons in this country and in some other countries who for months haven't believed there was a Christian in all Germany.

HOLIER THAN THOU.

The fox and the cat, as they traveled one day,
With moral discourses cut shorter the way;
" 'Tis great," says the fox, "to make justice our guide."
"How Godlike is mercy," Grimalkin replied.
Whilst thus they proceeded, a wolf from the wood,
Impatient of hunger and thirsting for blood,
Rushed forth—as he saw dull shepherd asleep—
And seized for his supper an innocent sheep.
"In vain, wretched victim, for mercy you bleat,
When mutton's at hand," says the wolf, "I must eat."
Grimalkin's astonished—the fox stood aghast,
To see the fell beast at his bloody repast.
"What a wretch," says the cat, " 'tis the vilest of brutes;
Does he feed upon flesh when there's herbage and roots?"
Cries the fox, "While our oaks give us acorns so good,
What a tyrant is this to spill innocent blood."
Well, onward they marched, and they moralized still,
Till they came where some poultry picked chaff by a mill.
Sly Reynard surveyed them with gluttonous eyes,
And made, spite of morals, a pullet his prize.
A mouse, too, that chanced from her covert to stray,
The greedy Grimalkin secured as her prey.
A spider that sat in her web on the wall
Perceived the poor victims and pitied their fall;
She cried, "Of such murders, how guiltless am I."
So ran to regale on a new-taken fly.

—John Cunningham (1729-1773.)

"QUIET TALKS WITH THE FAMILY."

A New Book by Dr. Jefferson, of Broadway Tabernacle, New York.

It is a book that fathers and mothers, sons and daughters, daughters-in-law, and grandparents should read. It has chapters relating to all of these, and more.

After admonishing the grown-up son and daughter, Dr. Jefferson remarks: "If sons are sometimes a burden to their parents, so do parents sometimes tax the patience and good nature of their sons. Fathers and mothers are not always reasonable, and make demands which no son however devoted can comply with."

Dr. Jefferson declares that every girl in the twenties who has found a man who has won her heart has the right to marry him despite the opposition of her parents. Of course he says wisely: "She should give attentive ear to all they have to say, for parental eyes can see many things which a girl's eyes at twenty do not see; and parental ears can hear things which are not likely to reach the ears of a girl genuinely in love. At critical times, where one is dealing with matters of high concern, it is wise to move with slow and solemn deliberation. It is a painful experience for any right-minded girl to marry contrary to the wishes of her father and mother, but many a girl has been obliged to take the painful step, and has rejoiced all her days that she took it."

Trouble not infrequently arises in the home because of differences of opinion in politics or religion. Most fathers, says Dr. Jefferson, like to have their sons think as they do on the great questions of life, and when the son refuses to do this, the father is sometimes hurt.

"Now it is an Americain tradition that every man has

a right to think and speak for himself, and because of this tradition, grown-up sons often fail to show decent regard to the views of their parents. Their parents, it may be, are old-fashioned in their religious beliefs. They cling to ideas which the new generation has out-grown. They have views of the Bible and of the Church and Sabbath observance which the son cannot hold. And so the grown boy sometimes scoffs at his parents' religion. He even takes delight in setting forth what he does not believe. Or if he does not use ridicule he incessantly argues though he knows that every argument is futile and only inflicts pain. In this case the tradition of free thought is allowed to make void the law of God. A son has the right to do his own thinking but it is not his right to ridicule his parents. Nor is it becoming for him to set himself up as an instructor of his parents." *..*..* Even if the parents are woefully bigoted and superstitious—even then the grown-up son must honor his father and mother by treating with respect those things which to them are sacred."

In the chapter to Grandparents we read: "Warnings are sometimes in order, but if too frequent they become a nuisance. If grandmother sees nothing but danger, she needs to buy another pair of spectacles. When a grandparent begins to tell his grandchildren that boys and girls did not act so when he was a child, he has got off the road which leads to life."

Thomas Y. Crowell Company, New York, $1.00 Net.

SOME RECENT BOOKS.

The Twelve Apostolic Types of Christian Men. By Edward A. George. Dean Charles R. Brown of Yale School of Religion writes concerning this book: "This little book is alive. It presents the truths of the First Century of Christian history in the language of the twentieth. It helps to recover the Twelve Men from being merely paper saints or stained-glass windows, as they are in the minds of many conventional readers of the Gopsels, into flesh and blood, men who had caught the Christ-Spirit and were giving expression to it in terms of every-day life. Mr. George's study of 'Matthew, Man of Affairs,' and of 'Judas, the Traitor' are particularly suggestive." Prof Charles Foster Kent of Yale has said of the book that it "makes real and vivid the life of the divine brotherhood that Jesus established in Galilee as the corner-stone of the Kingdom of God." **Fleming H. Revell Company, New York. $1.00 net.**

The Christian College. Three addresses delivered at the Allegheny College Centennial are found in this little volume of 78 pages. They were by President Welsh of Ohio Wesleyan College; President King of Oberlin, and Rev. Thomas Nicholson, Secretary of the Board of Education of the Methodist Episcopal Church. We agree with this in the introductory note by President Crawford of Allegheny College: "My conviction is that the Christian College, call it by whatever name you will, was never more necessary than now. With secularism at full tide, with the multiplied complexities of our modern life reducing more and more the time which may be given to things eternal * * * with the ozone of moral earnestness and triumphant moral leadership much less in evidence than we could wish, with the state universities and some other universities giving a considerable portion of their effort to vocational and professional training, with commercialism and the commercial spirit dominating altogether too largely the life of the nation, it is of the utmost importance that we give serious and earnest attention to that type of higher education which will yield largest results in moral and spiritual leadership." Not a few who read this book will get a new conception of the transcendent importance of the Christian college in American life. The articles are: The Ideals and Aims of the Christian College, The Importance of the Christian College in the Making of America, The Product of the Christian College in Men and Movements. **The Methodist Book Concern, New York, Fifty Cents Net.**

Theosophy And New Thought. By Henry C. Sheldon. This book by Professor Sheldon of Boston University is a keen and critical analysis of these two modern cults. Some readers may not agree with him in all his conclusions, but all will get a clear idea as to what Theosophy and New Thought are. Part first is given to Theosophy. The chapters covering 111 pages bear these captions: "Historical Outlines, Appraisement of Theosophy by Theosophists, The Attitude Toward Authority, The Doctrine of God, Cosmological Theories, Conceptions of Man and His Destiny, The Theosophic Principle of Authority Tested, Comments on Prominent Features of the Theosophical System." Part second, given to New Thought, has: "General Sketch, The Doctrine of Man, The Conception of God and of Man's Relation to Him, The Therapeutic Scheme, Some Grounds of Criticism." A final paragraph reads: "While, therefore, it is true that the New Thought Movement has given worthy expression to not a few valuable truths, we are none the less forced to conclude that it has enthroned dogmas which are false and mischievous in tendency. The good which New Thought inculcates can be found in our common Christianity." **Abingdon Press, New York, Fifty Cents Net.**

The South Today. By John M. Moore. This book will be welcomed widely. There are many who desire to know better than they now do this part of our great country, and this is a thoroughly informing volume of 250 pages, published by the Missionary Education Movement and furnished in paper cover for forty cents, prepaid. While the book is primarily a study of the religious life of the southern states, it surveys them industrially, economically, socially and intellectually—for religion cannot be divorced from any of these. The closing paragraph in this book is on "A New Day," and the final words are: "It is the ongoing of the world that brings the new sense of greater responsibilities. The Greater Nation is now a necessity by the claims of awakened humanity. A better and a greater South, stronger in loyalty, keener in patriotism, holier in purpose, and fuller in life, must stand forth to meet the demands of the greater nation of which it is an indissoluble and worthy part. Only by Him to whom all authority hath been given in heaven and earth shall this come to pass. 'Blessed is the nation whose God is Jehovah, the people whom he hath chosen for his own inheritance!'"

UNWRITTEN POETRY.

Many people suppose that poetry is something to be found only in books, contained in lines of ten syliables with like endings; but wherever there is a sense of beauty, or power, or harmony, as in the motion of a wave of the sea, in the growth of a flower that "spreads its sweet leaves to the air, and dedicates its beauty to the sun,"—there is poetry, in its birth.—Hazlitt.

THE NEW REPUBLIC.

A Sermon by Rev. E. E. Flint of Everett, Washington.

Matthew 24:3—"When shall these things be? and what shall be the sign of thy coming, and the end of the world?"

Recognizing the difficulty of this passage of scripture and alike the context due to the difficulty attending all unfulfilled prophecies and coupled with this, the other fact that this is the most definitely prophetic of all our Lord's discourses, we are driven to the field of operative religion rather than the speculative. Christ's object here is admittedly practical, not theoretical. He speaks not to inflame the imagination, nor to gratify curosity, but rather to enforce well known and generally accepted duties and principles. There are always two questions arising concerning prophecy: its fulfillment, and the voice of prophecy. Of the latter we may say, "It is the voice of him, who, though dead yet speaketh." It is this that we have to do with in this text. We acknowledge the truth of Lord Bacon's words here when he says: "Divine prophecies being of the nature of their author, with whom a thousand years are as one day, are not punctually fulfilled, but have springing and germining accomplishment many ages."

This then is the plain statement of the truth, these words belong to the times and history of Jerusalem. The principle underlying them pertains to a general world condition having to do with the "Kingdom of God" as revealed in precept and example by Jesus himself. The destruction of Jerusalem was by no means the end of the world, though expected by those who were following still an effete religion. It was clearly the dawning of a new era, typical of a New Kingdom or of "A New Republic," in the language of today. Review Christ's recent utterances. Matthew 23:34. "Therefore, behold I send unto you prophets, and wise men, and scribes: some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues and persecute from city to city:" He makes plain also the awful penalty of mistreated responsibility. Matthew 23:35. That upon you may come all the righteous bloodshed on the earth, from the blood of Abel the righteous unto the blood of Zachariah. He reminds them of their attitude toward the Messiah. Matthew 23.37. "O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." He pointed them to a coming desolation, where now reigned prosperity, Matthew 23:38. "Behold your house is left unto you desolate." Mingled with this was his doom of the city. Matthew 24:2. "See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."

Inflamed by these utterances his disciples came to him out of just what curiosity we may still guess, but wholly human and not divine, and asked "when" these things should be? What should be the sign of this "New Republic," as we might say? Let us modernize these questions. First of all, what shall be the character of this "New Republic?" If we are looking at it as a modern state, from all signs and conversation we would be as likely to say, it will be a saloonless republic.

Among the great world questions and nation wide questions today is that thought. The passing of the saloon and the coming of an era when they shall be no more, is an emphatic principle that is to govern the lives of men. Few people realize until they pass beyond the borders of Washington, or Oregon, of the interest and attention directed towards the land of saloonless streets and cities. One of the first questions put to a traveler from these regions is, "What conditions exist in a saloonless state?" "How does it effect business?" "How do the morals stand?" and "What of politics?" They are asking these questions because of a vision that arises of a republic where there shall be no saloons. It is given to these commonwealths now trying for the first time the experiment of saloonless conditions to speak a mighty, telling testimony, in behalf of a saloonless republic. Increased bank deposits; reduced crime; prosperity of business, and greatest of all a tremendous uplift in public morality.

It will be a Christian republic: that means there will be praying people; a grand era of prayer. Let no man think that prayer belongs to the past, or, that prayer is a lost art. If we believe in the example of Jesus as one to be imitated by the citizens of the "New Republic," then this must be one of the evidences. It can not be said too often that Christ taught the world to pray and prayed himself. Paul was the leader of "A New Republic," both in Europe and Asia, and among the things that he gave as an example of the citizens of this "New Republic," was that of prayer.

Let us not think that reverence is declining, the tide is rising, the key-note today is not commercialism. What tho' one land is war mad—and another land is money mad—what tho' there seems to be a willingness to commercialize more than to evangelize—what tho' we are willing to sell our water-falls and water-fronts and parks —what tho' at times health, soul, and body are thrown into the mints—and what tho' we do find factories where the sacred relationships have been so commercialized that one class says, "What care we for children and wives and homes so we can commercialize service and make capital—and until the other class are willing to say, "What care we for a man's possessions and factories and fortune only so we can make headway? Yes, but just let one stroke of catastrophe come in the name of an earthquake or fire, or epidemic, or Titanic tradegy, and men and God rise above things like mountain peaks above trees. Men will be above money in the New Republic.

Another sign of that "New Republic will be peace. Its an easy thing to write and speak glibly of war; its an interesting thing to watch the faces of youth and men as they are drilling upon the green for pleasure; but let there come the call for service and behold the change of expression. The mother at the threshold as she takes her son or husband and bids farewell and places a little Bible in the hand of her departing boy as he goes forth to battle. Then we see no romance, we see what Sherman saw in war. The love of war will be turned into the love of peace when that "New Republic" comes.

But the further question is this: "When shall these things be?" Yes, "When?" That's the human side of it. It will not be the date that you mark on your calendar and say on such and such a day these things must begin and end. Since you and I can remember someone has been telling of the end of the world. It is not man made, it is of divine order.

The saloonless republic where it has come to pass, did not take place when the law went into effect; it did not

come in full bloom at midnight 1915, in Washington, that was only the beginning. But it came when beer and whiskey were flowing as free as water. The saloonless republic will not come in 1920 as some have said, tho' all the saloons of the nation may close their doors at that hour.

The Christian republic, a republic of prayer, of reverence, may come when we least expect it. Jesus was speaking of "A New Republic," when he said, "Many shall come in my name saying, 'Here am I.'" "False Christs shall arise, but believe them not." It is not the end of the world when men ask questions concerning Christ, or of the Gospels, and of the whole realm of Divine truth. The "New Republic," of sympathy, and brotherly love, and kindness will spring out of a soil other than that of abundance or prosperity. Jesus Christ saw the "New Republic" in a time when famine and distress were abroad in the land. The "New Republic" of brotherhood may be in the very days of the hardening influence of war and slaughter. The story of the French mother and her two sons on a recent battlefield, when they came upon the dead body of a German soldier turned up in the field by a ploughman, who could without a quiver kick the dead body as a piece of wood, even when the mother was pleading with them that their own father might be somewhere right in the pathway of heartless children is not the end. This is still the hope of "A New Republic," of brotherly-love and kindness, for more men are clinging to the cross of Jesus in Europe than ever before at any one time in the history of Christendom. More men are listening at the altar to the pleadings of the messengers of Jesus than ever before.

The "New Republic" of peace may be arising at this very moment for Jesus beheld it when he spoke of "Wars and rumors of wars." "A New Republic" is therefore to be born in travail. "Watchman, what of the night? Watchman, what of the night?" the answer, "The morning cometh, and also the night." The "New Republic" is not the second coming of Christ, it is the full spiritual recovery of the wide world. The voice of the faithful can but exclaim, "As yet struggles the twelfth hour of the night; birds of darkness are on the wing, spectres uproar, the dead walk, and the living dream. Thou, Eternal Providence, wilt cause the day to dawn." So Carlyle, in the 'Characteristics' essay, in which he subsequently adds: 'Deep and sad as is our feeling that we stand yet in the bodeful night; equally deep, indestructable is our assurance that the morning also will not fail. Nay, already as we look around, streaks of a day-spring are in the east; it is dawning; when the time shall be fulfilled, it will be day.' Beautifully the poets sing of "A New Republic," Scollard says,

"There is no blast how'er so fierce it blows
Across wild moorlands leaguered fast by snows,
That does not bear the presage of a tune
The thrush will carol in the heart of June."

and Walt Whitman puts it all in one sentence when he say,

"All parts away for the progress of souls."

That "New Republic" will not come in time but it will come in character. Not in the beauty and glory of signs, but in the jeweled worth of Christian men. Tennyson said, The golden age would come when men lived right lives within." Jesus said it is the day of faithful servantship, the man who is faithful to his duties will be at the front "watching." Blessed is that servant who shall be "doing" and "waiting" and "ready." Let each morning then be the beginning of life, and every setting sun be to you its close, then let each short span of life be a sure record for some kindly thing done for others, some noble truth added to your own storehouse of knowledge, so that from day to day and strength to strength you shall build up by heart, by thought, by just will and deed the noble structure of that "New Republic" so beautifully wrought out in that twenty-fourth chapter of St. Matthew, of which it shall be said in the words of Ruskin,

"See not what manner of stones are here;
But see what manner of men."

MORNING.

Rev. E. D. Weage.

"In the morning, then shall ye see the glory of the Lord." Exo. 16:7.

Lift up your eyes and look for lo! the morning breaketh,
Night flees, and shadows fade, and storm-clouds pass away,
God's glory shineth clear, His own He ne'er forsaketh,
The dreams and visions of the night give place to day.

The wars, and tumult, sore, and direst shapes of terror,
The hell of human hate, and blindest zeal for right,
The triumph, long and cruel, by the wildest error,
These things shall pass away with coming of the light.

The morning breaks and God's eternal glory shineth,
The world is not a slander on His grace and power.
By hottest furnace fires the silver He refineth;
His love, His wisdom, waketh every darkest hour.

O! heart grown weary and from life's sharp battles bleeding,
Filled full of dread and all shot through with burning pain,
Whose hopes fast vanish with the day receding,
Still wait for God in patience. Morning comes again.

For after rock-hewn grave comes resurrection morn.
All things are in God's care. No one His scepter takes;
And on this world, sin-cursed, despairing, and forlorn
Shall rise the light of God's clear day. The morning breaks.

Tulare, Cal.

PUBLIC EMPLOYMENT BUREAUS OF STATE OF CALIFORNIA.

A Bulletin just issued reads: "The Public Employment Bureau of the State of California did more business during the first six months of their existence than had been estimated for the first semi-annual report just issued by State Labor Commissioner John P. McLaughlin. Since February 1, the state bureaus of San Francisco, Oakland, Sacramento and Los Angeles filled 20,962 positions and thereby saved the employes $41,924, which they would have had to pay to private employment agencies if the state was not in the employment business. Because the efficiency of the state bureaus is being daily demonstrated, their popularity with both the employe and the employer

is steadily growing. 23,425 men and women have applied for positions and 11,025 applications for employess have come in, the total number of employes desired being 25,173.

There is a steady increase in business not only from among private employers but also from leading companies and corporations. The "repeat" orders for employes are especially large, showing that the bureaus' ability to choose suitable employes for all grades of work is being recognized. The bureaus' out-of-town business continues to go forward by leaps and bounds, farmers, ranchers, summer resort owners, millmen, miners, public utility companies, etc., finding the state employment service of great value.

During July, there were 3648 applications for employment at the four state bureaus. 2710 applications for 6132 employes came in during this month and 4869 men and women obtained positions. There were more applications for employes during July than during any preceding month, July beating June by 341.

An interesting feature of the July business is that the bureaus furnished 903 more out-of-town than in-town positions, the total out-of-town positions being 2886 and the total out-of-town orders for employes 915. The out-of-town positions were divided as follows: San Francisco, 745; Oakland, 40; Sacramento, 471; Los Angeles, 1630.

The San Francisco bureaus have furnished 8178 positions during the past six months, 6453 to men and 1725 to women. 9700 men and 5326 women have applied for work during this period. There have been a total of 4995 orders for employes requesting 10,536 employes. During July, there were 5236 applications for employment, 1295 orders for 2439 employes and 1725 positions filled by the San Francisco bureaus.

Since February 1, the Sacramento bureau filled 2495 positions, 777 during July. 3868 men and women have registered for employment during this period. During July 801 asked employment and 340 applications came in for 959 employes.

At the Oakland bureau, 4621 have registered for employment during the past six months and 3110 positions have been filled. During July, this bureau found employment for 737 men and women and there were 541 applications for work. Dupring this month, 729 orders were received for 994 employes.

The Los Angeles bureau has found employment for 7179 men and women since its organzation, February 1. Of this number 1630 found work at this bureau during July. The orders for employes totaled 346 and the number of employes wanted was 1740, last month.

The superintendent of the four employment bureaus is C. B. Sexton. The managers of the bureaus are as follows: San Francisco, men's bureau, W. M. Collins; San Francisco women's bureau, Miss N. V. Longtin; Oakland, Mrs. Helen Power; Sacramento, men's bureau, F. E. Stahl; Sacramento, women's bureau, Miss Anna E. Purdy; Los Angeles, H. C. Donoho.

To see eternal realities with open vision we must preserve a pure and sensitive soul. Only as the spirit of God refines our perceptions, works in us clearness of insight, endows us with spiritual imagination and sensibility, are we qualified to apprehend, mirror, and appropriate the truths by which men live.—W. L. Watkinson.

HILLTOPS.

The hills are but the common earth
  Uplifted towards the sky;
And some are low, and some are wide,
  And some are very high!
Seen from above how small they look—
  These homes and valley-farms;
And yet no single one but adds
  To the wide landscape's charms!
If all the earth were only vale
  Or plains, however fair
No vision here to wing our feet
  To realms of upper air!
The heights whose tops pierce Heaven's blue
  The thirsty valleys feed;
Through summer heat the winter snows
  Wait on their deepest need.

* * * * *

So may our little lives have place
  And worth, though brief the span;
Needed our petty cares and griefs—
  So wide, so fair, God's plan!

—W. W. Lovejoy.

Sonoma County, August 20, 1916.

CONGREGATIONAL MISSIONARY RALLY.

A time of Congregational goodfellowship and missionary interest is being planned for the first Wednesday of September, the sixth of the month. It is the occasion of the annual meeting of the Woman's Board of Missions for the Pacific. The whole day and evening will be devoted to missionary programs of unusual interest, and before the evening session not less than two hundred men and women are expected to gather about the dinner table and later meet a number of visiting missionaries. Many of the pastors about the Bay have generously promised to be present themselves and to urge the members of their churches to attend in place of their usual prayer-meeting services.

The expected attendance of missionaries will be rather remarkable as regards the relation to their fields. Some are at the beginning of their furloughs, returning with joy for a year's well-earned rest and change with the home-friends; others are turning their faces away from us toward the opposite shores to which they go back with enthusiastic courage; one will be with us whom the exigencies of war have cruelly driven from the work she has patiently built up, and which now is but a memory—with experiences at its ending which make even the memory an unwelcome possession. In contrast to this sad homecoming is the happy hearty "God-speed" that we will give to our latest commissioned worker, who for the first time is facing work in a foreign field. Each one will bring her own message out of the experiences of deed and heart.

Of great value on the program will be the "Council Table" around which will be discussed by those who are especially informed and interested the following subjects —Missions in the Sunday School, our new plans for Sunday School study and offerings; the Thank-Offering; Literature and Summer Conferences; Mission Study; New Connection between Home and Foreign Interests.

In the evening Rev. Albert W. Palmer will give an address on "Missions and Internationalism". On account

of the recent campaign of the Layman's Missionary Movement, a large attendance by men is hoped for at the evening session.

NOTES AND PERSONALS.

The September meeting of the Bay Association will be held with the Bethlehem Church, San Francisco.

The Rev. Dr. Howard Russell of the Anti-Saloon League will give an address at Pacific Theological Seminary on Friday of this week at 11 a. m.

The book on China by Bishop Bashford, reviewed in The Pacific last week, is published by the Abingdon Press, New York. The price is $2.50 net.

The pulpit of Plymouth Church, Oakland, was filled last Sunday by the Rev. M. A. Papazian, pastor of the Armenian Church at Fresno. Mr. Palmer was at the Y. W. C. A. conference at Asilomar.

The pulpit of the First Congregational Church of Berkeley will be occupied by the Rev. Fred Goodsell next Sunday. Mr. Goodsell plans to leave New York on the 6th of September for work among the Turkish war prisoners in Russia.

Professor R. R. Lloyd, formerly of Pacific Theological Seminary, who is one of the speakers at the annual meeting of the Itinerants' Club of the California Conference of the Methodist Episcopal Church, will spend several weeks in California and will be open for pulpit supply or lectures.

Next Monday at the meeting of the ministers in San Francisco the address will be given by the Rev. Dr. Wisner who was for many years in missionary educational work in China. At the request of the Rev. Robert Walker a friend of many years, he will speak on "The Development of Faith—A Personal Experience."

The Rev. B. C. Preston, pastor of the Congregational Church at Palo Alto, sent out recently a return postal card to different parts of the coast which read in part as follows: "The Register of students of Stanford University shows that there is a growing constituency from your locality. It is the plan and purpose of The First Congregational Church, Palo Alto, to get in touch with and help these young people, especially remembering those who are of our 'household of faith.' Entire families occasionally come for a year or two. You can greatly assist if you will send the names of people who come from your community, especially those who are among your own Church Young People."

A New York lecture bureau has announced a series of lectures by the Rev. Dr. Aked on the following subjects: America and the World State. The Three Johns in John; The Three Thomases in Thomas; Some Views of England and Germany. America's Message to Japan. An International Conscience: How Created and How Enthroned. The Moral Equivalent of War. The Impossibility of Everything—A Cheerful View of Life. Can the Leopard Change His Spots? Sure! The Most Hopeful Fact in the History of Mankind. Lincoln and Gladstone, Twin Giants of the English-Speaking Race. The Case for Woman Suffrage. Woman Suffrage and Social Progress—A Ray of Light From the Golden West.

Pacific Theological Seminary opened on Monday for the year 1916-17. Dr. Nash presided at the services which were held at 11 a. m. in the Seminary chapel. The scripture reading was by the Rev. George Laughton of Hilo. The prayer by the Rev. Dr. Dennett, pastor of one of the Methodist churches of Berkeley. Superintendent Fisher of the Sunday School and Publishing Society gave an able address on "Dangers in Religious Education." Presiden Nash announced that the fiftieth anniversary celebration would be in October from the 9th to the 13th. Three lectures on the Earl Foundation will be given that week. Bishop McConnell of the Methodist Episcopal Church will give one on "The Place of the Preacher in a Democracy." The others will be by President Main of Grinnell College; and by Dr. Frank K. Sanders, director of the Board of Missionary Preparation.

In a printed message to the people of Calvary Congregational Church, Oakland, the Rev. Roy H. Campbell, the pastor, says: "Calvary Church is on the firing line just as much on the corner of 36th and Grove, Oakland, as though it were in Madras or Van. The whole world lies just beyond to be helped by her life.—Calvary Church is gaining a deeper place in the life of Oakland because it is willing to serve in any way it can. It is Congregational in its denominational affiliations but it is not requiring any particular form of worship or any distinct shade of theological belief in those who share its life.—Calvary Church is small, people call it affectionately 'the little church,' but its influence is big.—I know you are going to use eevry ounce of energy this year to help me carry the message of the Master into every phase of our community life." In connection with this Mr. Campbell has put into the hands of his people some attractive cards and folders, so that they may lend a hand in up-to-date ways in reaching others.

Mr. Fred W. Morrison, a Pacific Theological Seminary student, gave a very interesting sermon in the First Congregational Church of Berkeley last Sunday evening on "The Inner Voice." He spoke in part out of experiences this summer in Yosemite, where he had charge of the chapel and also of the Sunday evening services at Camp Curry. While there he had opportunity for journeys away alone into those grand solitudes and some of the messages which came to him at those times entered into the sermon Sunday evening. It was a message of value both to the University students and to the adults who were in attendance. Coming as the sermon did out of the voices that came to Mr. Morrison in Yosemite, and therefore from his inner consciousness, there was in its delivery an absence of self-consciousness, and he spoke as one who felt from the very depths of his being that he had something vital to declare. No student who heard could go away without a profound sense of the fact that his days here in the University would lack much if he did not place himself where the inner voice could be heard from time to time.

AN IDEAL—AN AIM.

From the Calendar of the First Congregational Church of Oakland, Sunday, August the 13th.

To bring up, gradually every department of the church to a high and uniform strength and efficiency; to perfect the business management of the church including the enlargement of the office, especially the accounting for persons, and to educate the people in giving; to push up

parish visitation to great lengths, uniting Church and Sunday school visitation, under the direction of a salaried worker of high pastoral efficiency; to stress the Sunday school, and the club work with children and young people; to fill the church with ministries of kindness to everybody, but especially to sick, aged, unemployed, young people and homes in distress; to develop the spirit of worship and enlarge the ministry of music in the life of the church; to organize and enlarge the charities of the church; to push out the church into the common religious, civic and social movements of the city; to make the building a great gathering-place for people, open every day and night, with real friendship and useful activities; to throw the church into the fight for a better and juster world; to make the spirit of the church free, liberal-minded, unsectarian, unafraid; to create a daily and weekly evangelism based on Sunday services and prayer meetings of spiritual power and personal work; to unite spiritual and social work in a passion of love as the real gospel of the kingdom of God.

CALVARY CONGREGATIONAL CHURCH, OAKLAND, TO HAVE A REPRESENTATIVE IN INDIA.

Calvary Congregational Church is to have a representative in India. It happened in this interesting way. One of our members, Miss Hester Cooke, was married on Saturday, August twelfth, to Professor Wm. Bembower, of the Ewing Christian College at Allahabad, India.

Hester Cooke Bembower is the daughter of the late Rev. W. H. Cooke to whom we are so grateful for steadfastness in the pioneer work of establishing this church.

Mr. William Bembower, Professor in the Agricultural Department of the Ewing Christian College, left India in January last, traveling for several months in the Philippines, China and Japan, seeing something of the agricultural work of the Orient; also visiting his home prior to returning to his chosen work with added knowledge, zeal and experience.

It is to this work that Hester Cooke Bembower goes with her husband to splendily help, encourage and support whatever he undertakes. Mr. Bembower has already spent three and one quarter years at Allahabad which is 514 miles northwest of Calcutta and 800 miles from Bombay.

The Ewing Christian College at Allahabad, United Provinces, North India, was founded about 1902 with but two students, and the shade of a Banyan tree for the college hall. Today there are over five hundred students and about thirty professors and instructors.

Three departments of the school include Arts and Sciences—A technical department and the Agricultural department, founded in 1911. During the session of 1915-16 there were 463 students in the dept. of Arts and Science, 40 in the technical dept. and 25 in the agricultural dept.

The college campus covers about forty-two acres, being also occupied by the Jumna Mission school where sevenhundred Indian boys attend daily.

The mission farm is located just across the Jumna River from the College Campus and contains two hundred and seventy-five acres of land. At least sixty thousand dollars has already been invested in buildings, equipment and experimentation. yet only the beginning has been made. India with its 315,000,000 population has less than one hundred scientific agriculturalists working on its problems. California alone has more than double that number. When we remeber that seventy per cent of this tremendous population is agricultural and that their methods are about as primitive as possible we see the reason for famine and starvation. Is it any wonder that someone has said, "tonight fifty million will lie down hungry in India".

Prof. Sam Higginbottom, Supt. of Agricultural department of the Ewing Christian College was at Ohio State University from 1909 to 1911. It was here that Mr. Bembower became interested in the work and quoting his words "he wouldn't now trade jobs with any of his classmates who are earning almost five times as much as he is."

Booth Tucker of the Salvation Army said recently, "If I were to begin life again I would spend it in helping the agricultural population of India. That is the gospel India needs".

So this is the work to which Mr. and Mrs. Bembower are to devote themselves. May God multiply their efforts.

RIVERSIDE.

The Pastor and wife, Mr. and Mrs. Horace Porter, have just returned from two month's vacation in the East. They were in Marietta, Ohio, attending Marietta College commencement, in June. Marietta, Mr. Porter's Alma Mater, conferred upon nim the degreee of Doctor of Divinity, as it also did upon the Rev. Charles F. Carter of Hartford, chairman of the executive committee of the National Council. During his vacation Mr. Porter preached and lectured at Marietta, and also in Plymouth Church, Brooklyn, in Montclair, New Jersey, and in East Church, Hartford. Most of their vacation was spent in Connecticut, at East Hartford, among Mrs. Porter's relatives, and in Lenox, Mass., among friends of Mr. Porter. Dr. R. R. Meredith supplied for Mr. Porter at Riverside during most of the time.

BOULEVARD CONGREGATIONAL CHURCH, OAKLAND

The Boulevard Congregational Church of Oakland is, in one respect, similar to the "Unique church" which Rev. W. A. Tenney described at Rio Vista in that it draws its membership and workers from most all protestant denominations.

The church, which was dedicated last year, is situated in what is called the "annexed district" of Oakland—quite a long distance from the large down-town churches, so the people of the community have been broad-minded enough to lay aside prejudice and to give their support to the "Community Church," as the pastor has been pleased to call it.

Mr. and Mrs. Rasmus, who are well known to many of the churches as dramatic readers of rare ability, gave two very delightful programs at this church recently. "The White-robed Stranger" was their offering for July 28, and on the evening of August 6 they read "Ben Hur." Both programs were enjoyed by a large audience.

The Sunday School is showing a splendid record for

August. On the 6th of Aug. there were 129 children present a large increase over the past few months.

The Friday evening entertainments for August consist of a series of pictures and lectures on "Social Conditions in Other Lands".

TULARE.

The Tulare Church has met a severe loss in the death of Mrs. Bartholomew. For a quarter of a century she had been a leader of Church work of all kinds. Her ability, energy, and devotion made her specially effective. In the work of the W. C. T. U. she was not only local President but also Bi-County President for a number of years. It was often said that she did more than any other individual to banish saloons from the county. Thoroughly respected by all who knew her, fearless and wise in her methods she was one of the strong forces for civic righteousness in the town and valley. She will be much missed.

In Church work the town has held its own remarkably well during the summer. Union Sunday evening services of the four main Churches in one of the parks have drawn an attendance of six hundred.

Some of the recent subjects discussed in our own Church have been: Church Work In Tulare County; Heroism of Christ; Fresno Republican and Prohibition; Paul's Doctrine of the Church: Paradise; The Christ of Commonplaces; Yosemite; Religious Certainty.

For The Children.

A MAN.

Denny curled one short leg a little farther underneath his small body, and dropped a rosy cheek into a very plump palm. "Course," quoth he, dubiously, "there is the old woodbox to fill. Always is an old woodbox to fill when Saturday comes. If ma only thought so she could fill it herself, and let me do something that'll make a man! Ben Lee says it's doin' stunts, and goin' fishing, and—and—and athletics—makes one a man."

Then, quite suddenly, Dennis Jones, Jr., stood upright. His shoulders were straight as straight could be. "I'm going to do something toward being a man," declared he, emphatically. "Just will! I'd like to ask pa the best thing, 'causes he'd know." His shoulders dropped a little. "S'pose," said he, rather ruefully, "I mights well go fill that old box."

But when he reached the kitchen he found not only his mother, but Aunt Sue, there. And the very first words that his mother said were: "Denny, I wish you'd hurry with that wood, and then Aunt Sue wants some peas. You'll have to get them for her, dear."

So, when the woodbox was full, Denny gathered the peas and started back toward the house, but Aunt Sue saw him and came to meet him and took the pail of pease. "How good they look!" she smiled. Then, "Mother's half sick, Denny, boy. Try to help her all you can today."

Denny stood very still. He looked this way, and that. Across the field the boys were doing stunts. Beyond the hill Ben was fishing. Then he swallowed twice—very hard. With the back of his hand he wiped something from his eyes. But, of course, if she was sick—

Sturdly he marched up the path to the house. "Want me to pick your peas, now, ma?" he asked.

He was busy all morning.

After they were picked, the peas had to be shelled, and then there was a stack of baking dishes to be wiped; and after dinner, when he had about decided to saunter away, over the hill, he suddenly noticed how very white his mother was, and somehow he couldn't help saying, "I can wash those dishes as well as wipe 'em, if I am a boy. You go and lie down. I had a headache once, and I know just how they feel. I'll stay 'round and answer the door."

When he caught sight of the look that came into her eyes he felt exactly as if he had won a game at ball. It seemed, all at once as if he was at least two inches taller.

The dishes done, he wandered into the garden and weeded a while. "Might as well," he reasoned, "as long as I've got to stay 'round. Then pa won't have it to do to-night."

Before he knew it he was whistling. It seemed to him he had never felt so good—as if the world were somehow as smooth and soft as silk—and he hadn't the least idea it was five o'clock until he heard a hearty voice, just above him, say: "Mother's been telling me our boy's the best thing ever!"

Looking up, he saw his father—tall, handsome, eyes shining—holding out his hand. "Denny," said he—and something in his voice made, Denny wink very fast—"here's my hand to a lad who's on the straight, sure road to becoming a man!"—Child's Gem.

AT HIS POST.

The older boys in Oakley were building a snow fort, and Philip Merrill watched the boisterous fun with envious eyes.

"May I help?" he asked.

"No, you'd only bother," replied Tim Drake, as he and George Lewis placed an enormous snowball on the tower of the fort.

"But I won't get in the way," urged six-year-old Philip. "I could help a lot."

"Only boys that are big and brave enough to stand a real hard fight can belong to this garrison," said George. "You'd cry at the first snowball that hit you."

"No, I wouldn't. I can be brave," insisted Philip.

"Well, then you come here to-morrow. We want a brave man for sentinel," said Tim, winking at George.

"I'll come. I'm awful glad I can be a soldier," and Philip's face was wreathed in smiles.

"Then we'll depend on you for sentry duty. It's getting dark now. You'd better skip."

The boys laughed as the child ran home. "He'll stand guard about three minutes when he gets here and finds no one at the fort," remarked Tim, "for to-morrow is Saturady, and we'll be skating."

"Papa, what does a sentinel do?" asked Philip that evening.

"Why, usually he just walks to and fro in front of the place he is guarding, and carries a gun," replied his father.

"How long does he do that?"

"Until he is relieved; that is, until the soldier whose turn it is next to stand guard comes."

"What if he gets tried?"

"He goes right on just the same; if he is a faithful sol-

dier he will not desert his post," exclaimed Mr. Merrill.

"I s'pose it wouldn't be brave to stop before the other sentinel came?" asked Philip, after a pause.

"No," returned the father, who by that time was thinking of something else.

The next day at noon Mrs. Merrill said: "I wonder where Philip is. I thought he was playing in the yard, but when I went out to call him he wasn't there. It is snowing hard and I wish he'd come home."

"He'll turn up soon hungry as a little bear," answered Mr. Merrill. But an hour passed and Philip did not come, and his father, who began to share Mrs. Merrill's anxiety, started out in search. The storm had developed into a blizzard and he fought his way through it to the houses of Philip's various playmates, but none of them knew anything about the child. As he was returning in the hope that the child had come home during his absence, he met George Lewis.

"Can't you find Philip?" said George, sympathetically, and then with a sudden thought he added, "Have you been to the snow fort at the schoolhouse?"

"Snow fort?" repeated Mr. Merrill, reminded of Philip's questions. "Let's go there at once."

Wearily trudging back and forth, painfully struggling against wind and snow, they found the small sentinel.

"I didn't stop till you came," he murmured. "I was a brave soldier." The toy gun dropped from his numb fingers and he sank unconscious at his father's feet.

His father gathered him into his arms and carried him home, where all night long George and Tim, who humbly came to be of any assistance possible, heard his baby voice crying between croupy gasps for breath: "I was a brave soldier, papa—I didn't d'sert the post."

In the early morning when the little fellow was pronounced by the doctor out of danger, Tim and George, with hearts too full for words, looked at each other with swimming eyes.

As they left the house, George said: "It seems to me I couldn't have stood it if that brave little chap hadn't gotten better. I guess it's a lesson for us, Tim."

"It surely is," answered Tim in a choking voice.—Children's Magazine.

A TRAGIC STORY.

There lived a sage in days of yore,
And he a handsome pigtail wore;
But wondered much, and sorrowed more,
Because it hung behind him.

He mused upon this curious case,
And swore he'd change the pigtail's place,
And have it hanging at his face,
Not dangling there behind him.

Says he, "The mystery I've found,—
I'll turn me round.——he turned him round;
But still it hung behind him.

Then round and round, and out and in,
All day the puzzled sage did spin;
In vain—it mattered not a pin,—
The pigtail hung behind him.

And right, and left, and round about,
And up, and down, and in, and out
He turned; but still the pigtail stout
Hung steadily behind him.

And though his efforts never slack,
And though he twist, and twirl, and tack,
Alas! still faithful to his back,
The pigtail hangs behind him.

—William Makepeace Thackeray.

Selfishness produces selfishness; idolence increases with every hour of indulgence; and what is left undone because it is difficult to-day will be doubly difficult to-morrow.—Ellis.

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